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Must Remain in
Transcription Room

M-1898
Group I
Barn
Tuesday, August 4, 1970

MR. NYLAND: What's going to happen to all this in the next ten years? We're now at M1898, John? (John: Yes, sir.) Yah. Almost the end of the 1800 Series. Tomorrow the last one and then Boston we'll start with 1900. Also that--what's going to happen to it? Indexed and subjects. The time to get certain things within yourself is now. At the present time there is that possibility of being sufficiently sensitive. You must now utilize this particular time. Don't rely too much on the future. The foundation has to be made. It is this year 1970: the year of practice; the year of application; the year of fundamental understanding of the principles of Work. Also, the year of establishing a bond of fellowship.

Some of you may not know that Krishnamurti died last week, on a Wednesday, 29th of July. It was kept a little secret and we heard it from someone who used to come to San Francisco group and who was in Switzerland. That's where he died. And also it was mentioned that the different Krishnamurti groups were very much upset.

You see, when Gurdjieff died there was something really among us. It was very seldom talked about; it was felt. And almost immediately, many of us, here in America as well as in France, were, during the last days of his life, or when he was sick, were there. But for certain reasons I did not go, although the group here in New York wanted me to go; and it was all arranged.

You see, a thing like this with Krishnamurti. Where does one place it and how does one look at that kind of event? This, you might say, the phenomena: Krishnamurti. I do not know if some of you have seen him, met him, listened to him, have been interested in him. I'm sure practically everybody knew enough about him to have an opinion. And what kind of a man was he? And did he accomplish what he set out--what he wanted to do or what perhaps was for him a task? It's difficult to know that. One can judge by what he has published; also, by the several lectures he gave over many years, and some became a little repetitious.

I remember seeing him in Ojai, the place where he originally started. That was where he was most of the time after he broke loose from the Theosophical Society. They had it all beautifully arranged for him in Holland, in Ommen where the original meetings were held at the time when I was still there. And for definite reasons he did not want that kind of an organization, and wanted to stay by himself and on his own and of course built up a great following. Many, many people heard him. Several of them became devotees and stayed around him, and I think there was among some of them a certain intimacy, a definite loyalty towards him. But he got a little older and as he kept on saying practically the same things that he had said already years and years before, one started to see on his face a little hardness- not the flexibility which I believe belongs to a person when he is still growing or when there is still enough aliveness- and there was partly a crystallization already taking place, I think, too early.

It's not that I have any particular judgments about him because who am I to judge a man like Krishnamurti? I can

only go a little bit by the impression that he has made and what I've read; what he has said; what I've heard; what other people may have told me. For me, he never went into great detail about what to do. Every once in a while there was a hint, but that's about all. And usually it ended up with,'You see what you can do.' And comparing him of course to Gurdjieff, I don't think it is fair, because I may be prejudiced about Gurdjieff as a man. And it is not a question of liking one or the other; it's a question now of comparing: what have they left? And what did they do in their lives? And if there is now consternation among the followers, why wasn't it better prepared? Because you can say what you wish about Gurdjieff - he did prepare. Without assigning special tasks to several of us at the time, there was among us created by him a very definite relationship, and there was no doubt about the formation after his death of something that could continue in the direction of Gurdjieff. That it didn't work out that way, as far as I can see, that is really not the fault of Gurdjieff.

But I do not know either if Krishnamurti prepared for that and that the consternation is only a superficial one. One looks now at the life of such a man. What has he tried to do? Or even, what did he do? Not only creating a following, but what kind of caliber of people did follow him? And what was it among them that they changed, and how many stayed with him and actually profited in their own lives from what he was saying?

You see, I'm not judging about that, but I do know that I was very sincerely interested in Krishnamurti, in the very, very beginning already. But then afterwards, when he came to New York and I saw him and then after that I saw him in Ojai, I also

quite definitely got an impression, and said, 'You're not Gurdjieff - not at all. You cannot even stand next to him. You may know for yourself what it is for yourself, and there is without any doubt that kind of sincerity - but you did not know' - I said that myself, not to him - 'You don't know how to communicate what ordinary people ought to do. You just cannot simply say, "Here I am Krishnamurti; do as I did," because they can't. They are not Krishnamurti; they are ordinary people.'

And when I compare that then with what Gurdjieff, living his--his particular--living his particular life as a simple man, and then telling us, by his example of a certain kind and at certain times only, of what he believed a person ought to do; and after some time crystallizing it out in very definite terminology of ALL AND EVERYTHING.

Where is this kind of a guide, at the present time, that Krishnamurti has left for us, if we want to study? You see it is quite useless to continue to say that the condition of the Earth and mankind and all the people that happen to live and being caught, that they are at a certain state in which--is despicable, and perhaps should not be and that one warns a person that--not to have too much contact with it, or at least that it happens to be that way and that in that sense we are affected because we happen to live amongst them. But that does not help me to do anything about myself. And it is very good to talk about the conditions of the Earth and to see where we are going, if we can actually indicate a little direction of going down and down and getting worse and worse. And we know that, and when we once know it then one says, 'Okay but then what? What do I do? Do I go down with

it? Or is there something that for me is possible then to oppose such kind of conditions and to make an example for myself of my inner life growing- not withstanding all the effects and the influences of the outer conditions of the world?'

And that of course I have never for--found in Krishnamurti - well-meaning without any doubt and absolutely sincere, as such a man was, and I'm not comparing that what I would have wished him to be. I'm only saying that certain things, they were not in what I could get out of Krishnamurti, which I believe Gurdjieff did give and gave it in such clear form without any further questions.

At the same time, can he be considered like a Messenger? Because there's no doubt that he had an influence, and also that many people adored him; and for whatever reasons they did and whatever they did in following him and finding, to some extent, satisfaction by just listening, and perhaps even being affected emotionally. One must, of course, admit and allow that kind of an influence, that it did exist. What will they do now? Organizing? Are there people assigned by him? Is there solidarity? Has it grown already a little bit too much, and is it too superficial? And are the different Krishnamurti groups united enough? And is there a difference among them in interpreting what he has said? We will see. It is such a pity if a great deal of that kind of honest and serious work on his part will be forgotten after a couple of years. And I'm afraid it will. If you take and remember Meher Baba, what is left of him now? But you can say, he was not that kind of a guru, and probably that's right. How much aliveness was in Gurdjieff when he left - when he left this Earth? And

what did he give to some of us? And difficult as that kind of a task may have been, it kept us - many of us - really going. And there is without any doubt a growing interest in Gurdjieff.

But you see this becomes of course much more the problem we have to face ourselves, and that even if we are just a tiny little bit - and here and there a few people, and who honestly try to hold on together to fundamentals of Work - that even when the difficulties are there that, notwithstanding that, we seem to continue in a certain direction. It is very good, but don't let's cry 'hay' before we are across the dam. Don't sell the hides before we have caught the bear. We're still in the midst of Working, in the midst of trying to understand Work itself; trying to understand each other, and trying to communicate with each other to tell. And there are still many things that have to be straightened out, because they still remain. And perhaps for a long time they do remain because - I said the other day - because of prejudices which exist and one cannot get rid of it, and also where one doesn't want to because what will you choose as ersatz? What is it at the present time that you hold on to? And why can't you give it up? Why can't you as yet see that there is something so fundamentally truthful about Objectivity? And that of course logically it is the only way by which one can leave the subjective world. I mean there is no other way. There's really no possibility of explaining it differently. Because here are two concepts: subjectivity belonging to the Earth and Objectivity belonging to freedom from the Earth. There is no other way, really, by which you can explain any kind of a religion having an aim for freedom. And it doesn't matter if you

call it heaven, or you call it something else, like Nirvana. There is always in every person wherever you look now and whatever you study in history, and whenever you try to see what is religion, where it is that philosophy actually will give you certain concepts which help your insight in human nature and in yourself and what you are confronted with, with questions of your own. When I say so many times you have to read because there is so much more material that is already forgotten; and you don't know where to find it until you start to dig it up. And you come across something, and with the knowledge you now have, you can understand what a person really then understood at that time, and perhaps wrote a book in which there was one sentence which was really fundamentally correct.

Because you have a key. You know now we talk about freedom from subjectivity. How else will you get it by--then only by understanding subjectivity as a bondage and to become free from that. I have to have become then - you can call it - bound by something else. But in any event, a freedom from one thing means that I am not bound anymore by that, and that Objectivity is such a simple term as an opposite or that what indicates the negation of subjectivity. And that is really what we are talking about all the time, that we make that kind of an image and we call it 'I' as being objective. Even if we cannot define Objectivity to the fullest extent, we know what is meant by the principle, and we see ourselves day after day being bound, and following our ordinary life and remaining subjective because our body is. And the freedom from our body and manifestations - sometimes we struggle; sometimes we don't at all. But every time when we do see it, we must recognize that we have been bound and that we want to get freedom from that.

It is so logical, this whole thing: the Earth, the planets and the Sun as a first triad of a development of man. A man on the surface, his essence, his essential essence. It is so simple to see this as a possibility of three steps, connected with each other and going from one to the other by means of a step. And leaving the surface in order to become more sincere and actually a little bit more honest. And then finally become full-grown within the essential essence of oneself. That one takes ordinary life as a means to an end, but never forgetting it. And not criticizing it constantly, because it won't help you. You state a fact and let it be a fact. The world is - you can say it sometimes - rotten to the core. We experience it every day. We know. Even if our--in our little neighborhood that there are punks who are like stinkers and don't behave right. We know that you go to New York and you're liable to get hit. Or when you have a car you're liable that people steal things out of it. That is the situation in which we happen to live. That whatever happens in New York City - the big city, the 'Fun City' - that it is not safe anymore even to walk in certain sections. And you know that. For years already it has never been safe to be in Central Park after dark. And now it extends a little bit even to certain sections of the city where you really - you know, if you are a little bit of an owner of a little store, and you make a little money, that maybe someday someone will come in with a little gun and want your money and if you don't want to give it you pay with your life. You know such things happen. You hear it. Listen to the radio. Open a newspaper if you want to be convinced. See what stupidities we make. Such nonsense. Such so-called 'à l'improviste' - making a statement which creates a condition.

I do not know if you follow a little bit, like I do, what happens in the rest of the world and all the time being a little bit amazed at how stupid I am that I'm still amazed, because I should know. But every time such a thing does happen, (I) said 'You see, that's where we are. That is the level. That is the way we happen to live in the midst of that. And our difficulty, how can we get--become free from it? And how can we live in it without being affected?' And it gives understanding for oneself that we are the way we are. But it does not mean that I don't want to do something about it. And then I ask what to do. And I honestly ask.

And I ask a man like Krishnamurti: What will I do? Not what have you done, because you are not like I am. I have an entirely different kind of a life, and such a different background. And maybe I have not studied as much. And I have not lived in India, in an atmosphere which of course is quite foreign to me. I'm just a poor boy, having grown up in a Western civilization. And I've had a father who was honest and told me a few things and also was limited in his own viewpoint and his own wisdom, and I still love him, but he comes to a point where he says, 'I don't know.'

When there is something that is a--starts to become a conflict between science and religion, when one is brought up religiously, with spiritual life and the confessions towards a God, and a prayer, and a wish to join a church, and to take part in a Holy Sacrament - and that is one's bringing up, having gone to church because of, let's say, tradition. And then you go to an institute of higher learning. And then you become familiar

with science, with people who are most likely atheistic. You read a little book or some pamphlet by Ingersoll. And you read a little bit more about some philosopher who just cannot understand that life can be narrowed down so much into a dogma or a doctrine, even; and who has to have his own viewpoint. And there is some fight going on within oneself between te--what science teaches you and what religion gives you. And it enhances, even, the discrepancy between the knowledge as received through means of one's intellect, and that what one gets through one's heart and intuition. And when that is emphasized more and more, you come to a conclusion: Who can tell?

And so of course you go to your father because he - he ought to know. He is your father; he has lived longer. He knows a little bit. He's really quite well-known as a man. You ask him. And he says, 'I do not know.' He says, 'But one thing I do know. That there was a man by the name of Newton, Isaac Newton, who was a Christian. And he was also a scientific man. And when he says that science and Christianity can go together, I take the word of that man, even if I don't understand it myself.'

And, you see, that was my father. And I loved him, and I admired and respected him, and it was not enough for me because I was not Newton and I was not my father. I just was, as I say, an ordinary young man, growing up, coming in contact with a variety of different things in this world. And suffering a little bit too prematurely after my father died and responsibilities were laid on my shoulders. And nevertheless, there was life and it had to be expressed and fed, and I had to continue

with that kind of a thing. And looking here and there and reading ferociously because I couldn't help it, I had to find out; there was something that was within me that needed an answer.

We talk about such things, you see. Then you go to a man like Krishnamurti and you listen and you read. And you read a lot about education. And you go to Steiner and then you say, 'Yes.' And there is also a school. And there is this and that and then big communities. And they get together and talk, talk. And that - what is it for me when I am in a rotten state? When I lose confidence in myself? When I say there are all kind of things coming in on me, and I don't know which way to turn, what will I do, really? With talents perhaps I have and that I want to develop them, and I run against--all--I run into all kind of obstacles and hit my head at the wall. And I turn around and I do this and that, and it's wrong. And I turn around and it's wrong. And I do - turn around and it's wrong again. Where will I go? What is it? Do I go to church? Do I sit and listen to a sermon and I know the man who talks and I know what he is and he cannot mean it what he says, because it is not truthful and I cannot have confidence in him, even if he means well. I cannot go anymore to my father. I'm on myself, my own, in this world. And I look and I find here and there a little bit of a crumb, and I hold on to it because I want to eat but the crumb is not very big.

And then one goes through hell. One experiences things--certain things in this life, and why should I? Because, as I say, I'm just an ordinary kind of a person, why should I have to suffer in this life on Earth? Why isn't it given on this Earth? If it was worthwhile enough to put life on this Earth,

why isn't it worthwhile enough to give information about how this life should be lived? One starts to blame God for such things. What right has He to put life in me and then I find out I'm alive. and I find out it is bound. Why can't He give me the answer to that kind of a puzzle? Then I say, I damn this Earth, because it keeps me in bondage. I never asked to be born on this Earth at all, and my life never wished it. And now why should I - and then I find a beautiful word, and I say: 'Karma.' And you have to grow and suffering. And I say, 'Per aspira ad astra.' Sure, I know all that. Because I'm a simple boy who has learned to read and he can go to a library and sit and his head can start to steam with beautiful thoughts and feelings, and he can read. And he can take in Shakespeare and digest the sonnets; then be affected emotionally and then his life takes on a color. And he gets out in the street and then what? What will he do?

You see, for that reason I say what will one do? You go to the end of the world. You can go to Tibet. You can go to all kind of Swamis. You can go to ashrams if you want to. Devote your time, your life, whatever it is, away from this world. You miss the boat. The boat of your life. Because there is a reason why you were not born in the midst of an ashram. We were not born there. And here, this community as a whole, this totality of mankind - eighty per-cent - should they all perish just because eighty per-cent happens to be unconscious and stay unconscious, and was put on this Earth just to support it? And then one realizes that, you see, because this is the philosophy of a black sheep. He is not interested in the rest of the herd. He wants to know. That is why he wants to go to people to find out. And that's why one

looks at a man like Krishnamurti and one says: All right. What have you given? What is there that I can use? Not in your little circle, and not by following you to Switzerland and going to Ojai and sit around there because you happen to be around. What can I do in my life, now? Where can I go to get enough food to stuff myself? Then to digest it. To make something within myself with which then I go out into the desert, because I want to find water. I want to find bread. I want to find the means for the continuation of my life at a certain level, and I just don't want to be satisfied by maintaining it a little bit, by reading every once in a while and go to the opera and get tears in my eyes because, you know, I love Walter von der Rhine and I see Elsa and I hear Walterslied in Der Meistersinger.

That is not my life. It's nobody's life. It's just by accident that every once in a while you come across something worthwhile, and you read it. And you say yes. And now what? You listen to some of the songs, maybe; some of the very old melodies. You know, Gregorian chants, maybe; Vivaldi. You know, something that really grips you because of its simplicity. Because it has something to say as a melody and it is there and it touches you. And it is right for that moment. And what is the deposit? Because you would pay. You would pay at such time. You would pay hundred dollars to have something tangible that you could take home, and you could keep. You could take out and say, 'that helped me. That is for me.' And now what one has to do is to make something, your own. And you say I build now. And I create 'I' and even then one doesn't know for sure it is right. And one keeps on praying to God: Give it life so that 'I' actually means what I think it ought to

mean for me in my life. Because my life is precious to me, I don't want to give it up. There is something there that I call meaningful, that I say, Why is it that I even happen to think about such thoughts and such feelings which I know I must solve in some way or other. I cannot get along very well in different kind of relationships. Why is it? I'm willing to suffer but even at that, why suffer that much, because the Earth is so stupid? Then why was it created in such stupidity? And I can explain it with a beautiful explanation of a cosmic ray. I can say, sure, the Earth is at FA. You know FA? You know what FA means? One and a half. And then I say, Yes, yes, one and a half. A note, yes. A note extended, a half one added to it, so that between MI and SOL there is now one and a half. You understand one and a half? We call that FA bridge, you have to go across it. You see, that is the cosmic ray. Yah, yah, I know, now I know.

So I go home with a helluva lot of theoretical information; even talk about step--stepwise diagrams. Talking about, well, let's say, hydrogens, which I don't understand at all. And cosmic, carbon, nitrogen, oxygen, also you know, twelve, fourteen, sixteen, atomic weights - oh God, I'm so clever. What good is it to me? I sit at the edge of my grave because I would die; because there has to be life and I can't find it. I would die. And something has to be given to me, you know it's necessary. Even when I say, I'm thirsty, what do I get? Bitter - what is the stuff? Hyssop. The fifth word on the Cross. I'm lost. People leave me. I'm all by myself. I climb the mountain. I look around. I see my life and I pray to God. And then Gurdjieff comes.

You see, you may have expected that, because it's not

a question of leading up to that what Gurdjieff said. It's a question born out of necessity of the realization that everything subjective has come to an end. And that I, unconsciously, also will come to an end; that logically I have to have a concept of consciousness. Logically I must introduce Objectivity as a sense of freedom from that what now is binding. It has really nothing to do with Gurdjieff. It has to do with the wisdom of all ages, hidden at different places here and there, esoteric knowledge I called it yesterday, we talked - or the day before - we talked about that. To be open to that because I need it when I cry out in the wilderness. No one will hear but my own conscience. And my conscience tells me, Get up, and walk. And then I ask, But where? And my conscience tells me, Your consciousness will give you light. But go ahead and walk, and don't sit still, and don't contemplate your navel all the time. Just get busy. Don't talk all the time about the outside world and the conditions and the way it is, and how horrible and all the policemen who are at fault, and so and so and this and that. You just come to yourself and see what you are. And you take what you can, and you use what you can; you find out within yourself what there is of truth.

You see the--Gurdjieff gives you a confirmation of what was already in you, otherwise you never would take to him. You would never stick around. You would never realize what he is saying, unless there was already in you something that would recognize what is being taught by impartiality and all the other words we use for that - for that kind of a method. (All right, John.) (Turning over cass.)

I simply use another way of saying that each person who persista in wanting to find out the truth would find out for

himself which direction he has to go, if he only had the time to continue. But there are so many things against us: our lifetime is not long enough and the conditions of the Earth are so terrible and have grown so terrible, particularly in the last couple of years and after the Second World War; and all that what we have called communication, distribution of knowledge, offering a helping hand in the form of investments of money; all the different hypocrisy, the different forms hypocrisy has taken and the way we, as human beings, have been fooled and are still being fooled and something is put across your eyes - a blinder - so as to prevent you from seeing really the truth. And that's why I say that if it were possible for anyone really to be a little bit more free, like we were.

You know, the Middle Ages - have you ever read it, that so-called 'Dark Period' - in which period there was chivalry; there was honesty; there was loyalty; there were knights who fought for the nobility, for the noble thoughts: Parcival, and the Grail. When during that time, in the Middle Ages, there were guilds, who were honored and who were proud of what they did. And they had pupils who studied for years and years to become finally a member of the guild. They built beautiful houses. That was a 'Guild House.' All different activities in which they then were engaged, and they were proud of what they were doing in life because they were honest men. And from father to son it was communicated. That belonged to the 'Dark Ages'.

How stupid we are, not knowing at all what took place, and simply in general - say between 800 and around 1400 - that was 'dark, dark' - Charlemagne and his realm simply disappeared and the

sons didn't know what to do about it. And then we went into a long period, including Crusades. Do you study history? Do you really read a little bit of such a time, what at that time happened? Because it's a very good antidote, to see what happened at that time as compared to what is happening now and what the level was of such people. There was honesty, even if they were narrow-minded. But so were we in New England. And so we have been with the Methodists, and with the Shakers. And with the Am--how do you call them--Amishes, or the Hutterites, or even the Pennsylvania Dutch, or even Orthodox Jewry, and not being able to light a lamp on Sunday, and not to be able to do business and write a check or take money on a Sunday because it was a holy day. It's narrow, I know, but it was honest. And it belonged to life as a man ought to live and then he had freedom to be what he could be within the confines of a certain, let's call it framework of a village. But at least there was something to be proud about. That pride - every once in a while I talk about the necessity of making good things in the Chardavogne Barn Activities for the love of making it. For the love of putting something in it of your life, so that it will last. So that it is not like a poor little automobile which has to go on the rocks in--within two years--because all the parts wear out at the same time. Very nicely done in research, to study when your car is too old and it would cost much too much money to repair it.

But we know all such things. We know a great deal about it. We don't know ourselves, how we are affected by it and how necessary it is to feed your inner life with honesty and truthfulness. And how necessary it is to understand that Gurdjieff

was just a Messenger of a certain kind trying at this time to tell the truth to some of us who, you might say, want to belong to the herd of black sheep only and do not mind the blackness, because within them, the black sheep has a heart, and he has something like a mind. And it is light for him, and he doesn't see his blackness. He only sees a difference because he has an Aim for himself, and he's not dependent anymore on the shepherd; neither should a son remain dependent on his father. He stands on his own feet and he has to work, has to find in his life what is the value; and he should not get hysterical, like some of us still do. Why in God's name? Sit do wn. Drink a glass of water. Try to think clearly about that what causes your hystericalness. It is such nonsense - a little bit of disappointment, maybe. Ten minutes later you've forgotten it. You're angry; sit down. Wait fifteen minutes. You see the absurdity of what you have said. Maybe you can repair it, maybe there are other words in your dictionary. Maybe you can do something about it when you can calm down and let that emotion die out a little. And there is your body, and there you sit. And you look. And you see this and that, and gradually ordinary thoughts start to take place in your mind. And it's quite right because the Zilnotrago disappears after some time.

When people wanted to get a divorce in the olden days they never could get it the same day, even if they applied for it. Because the law required them to wait three or four days, and then, if they were still of the same opinion, they could divorce each other. Give it time to think. This little creature - let it think. Let it feel. Let it come to itself. If it can be guided by that what is a little bit more impartial, or that what actually could

function as if it could be objective and look at you; and then accept you for what you are and let all that energy flow out in a certain way. It does not matter where it flows to; it's already spent. It's only doing damage in you. It has already been used up and it still is with you. You see the damage is done because the energy has been unleashed. That is usually the state in which we are: the after-effect of an emotion. And let it die down now quick; it doesn't have to linger in your body. It's not necessary to keep on repeating that someone has been such and such to you. What is it to you, really, if there is something in you? If there is something that you could call your self-conficence, that you know for yourself what you are, small as it may be, like a little island. But you could go there, couldn't you? And maybe there is enough room, even, to rest and sit and prop yourself up against a rock and relax. And get over your hystericalness. And go and sit inside or walk; slow down your pace. Don't let your thoughts run around like a racehorse. Don't be up and down as if you're constantly in the mountains and have to climb one hill after another. Go a little bit to flatland if you possibly can.

Ordinary things. Ordinary advice. Just very simple, absolutely not worth anything at all. But if you do it you will see a little bit about yourself. And then you can talk about tasks. But don't talk about tasks until one knows what it is about. A task is not just a task to do a task. A task is not for ordinary life. A task in ordinary life is just a little promise which you keep. A task is quite different. A task is not to do what you are doing - that doesn't matter. The task is only - I've said it thousands of times - to use a task while

while you do it for a purpose, to wake up. And how can you give a person a task when he doesn't even know what it is to wake up or what is meant by trying to be aware? He's never even tried anything, who comes to a group two or three times, and what does he know about Work? And you give him a task? What for? To get up in the morning at a certain time? What for? What's he going to do when he gets up? Read a book? Again, what for? Why should he read ALL AND EVERYTHING?

When a person has gone through a little bit of life, with seeing the difficulty about his inner life constantly being hit in the face; that his inner life sometimes has wished to come out and could not and was not recognized, and had to return because that inner life could not live in the atmosphere you created. When one has had a couple of disappointments; when there are still a few questions that ought to be solved, of a very definite nature, not just how can I cure a headache, or how can I get over my laziness, or how can I actually have more of a desire to Work on myself when I don't know what Work on myself means at all? And then sometimes they get a long story about what it is to Work. And they're not ready for that. They're not asking for that. They're asking for an easy way: how can I use Gurdjieff in order to live a little easier on this Earth? That's really what it comes down to; that's why they want a task. They're on Earth! To do something a little better on Earth! As I say, to get rid of their headache, because it bothers them. A task so that they don't have to live with their wife. A task so that they can fulfill whatever they desire; that they can be proud of having been

able to overcome certain things of themselves because they didn't like it.

Sometimes it's very difficult to know what to answer to such people because you have to listen very carefully. Where do they live? Where did that question come from? And don't let your sympathy mislead you. Just kind; but right and correct and not too much. And exact. Then, exact. A task - for what? And connect it. And otherwise, don't do the task. And then ask: do you know what is an aim? Do you know why you want to Work, really? And ask why, and let him say then why. Not when he does a task. It was wrong.

Many things, of course, are a little different from the way I would explain it. And again I say - I've said it so often - I do not blame people at all. What I wish only is their sincerity to find out and then, when they make mistakes, their sincerity will help them to overcome it. And even if they do make a mistake in a wrong kind of an answer, the person who has questioned, he will find out when he sticks to it. Sometimes I feel like making a little grammar of questions asked and how to answer. Then of course immediately after that I throw that idea away because I say what is good for a little book like that? So that you can listen to it and read it? And then you can ape it. And make people believe that you understand it? The answer to your own questions has to be found by yourself, with a little indication of something from someone else who tells you, this is the road.

You see there is much in Krishnamurti that indicated that, but he did not open the door - at least not to my knowledge.

He could at times put you on the right road because of the negation of certain things he talked about; and sometimes he indicated - in a certain positive way - the direction, but never clear enough. I think Krishnamurti was an emotional man. He was not intellectually sufficiently developed. And you can now take that for whatever you like. Because emotions by themselves will not lead you sufficiently far. Intellect by itself will not lead you either. That what is needed is both, going hand in hand, exactly because of the conflict between the two. This is exactly the place of the Earth - of the conflict which is on the Earth as a result of a life-force which then, on the Earth, has to be maintained for the Moon and for the rest of the solar system - our solar system.

What has to be maintained is a balance between mind and heart, with oneself in-between trying to establish that balance, as a neutralizing force. What is needed is a relationship between consciousness and conscience which, when they start to grow up together, are the same, then only - rather in principle - then only two sides of the same coin. But still it is necessary when they start to get hold of one within one's own life, and particularly when there is more personality than individuality, that then a person with his Magnetic Center has to produce a balance between the beginnings of consciousness and the beginnings of conscience. And that then becomes his task. That is why we wish to Work: in order to create - out of the chaos of a difference of opinion and not understanding each other, like a mind and a heart - a unity between the two, and then having a constancy of aim. So that that what is Magnetic Center is that what comes from Above to supply

the necessary energy to maintain the balance between the two conflicting items. And that when once that has been established, the fight is all the time: how can I make out of that what I emotionally experience,having then an intuition giving me a knowledge, that that knowledge becomes Objective knowledge for me? Because as soon as that is there the road from my emotions to my mind has been established. And the problem for consciousness is: how can I make this light that is now in my consciousness shine sufficiently to invade the life of my emotional efforts? My consciousness says that at such a time I need something in order to reach into the innermost sections of that emotional life. Consciousness starts then to produce a substance, and wishes a substance to have a definite aim. And the purpose is to become life-blood for the Kesdjanian Body.

It probably would take me much too far to try to explain to you what takes place in the brain of a man when he is Working, when he actually starts to draw from that what is now, in an unconscious state, inactive, making it active. That what is atrophied, to bring it back again to life. That what has been reduced, to increase the value so that it becomes full-grown and full of bloom. That the different glands I've mentioned before - and particularly the pineal gland - which has dried up and has been hibernating, under the influence of this kind of consciousness, will start to function and start to produce chemicals within the brain of a man, aided by that, with the pineal gland starting to function - again, in a different way - using then that what comes from both for the purpose of the creation of Hanbledzoin.

I wished you could understand that these kind of a chemical factories, which take place in the physiological body in a certain way is cosmic chemistry. It's not the kind of chemistry that we are a little bit familiar with; it's quite different because it introduces another factor: the psychological one, which from the standpoint of cosmic chemistry is fully as important as any one of the elements which we know about in organic or inorganic chemistry. And this is the difference between what takes place, as if one can look at it from the outside and see it function; to see the brain in its activity. And how then different things start to affect each other and how, because of that kind of an association, something new is constantly being born under the influence, I say again and again, of Work; of the wish to wake up or to have something wake up within one which then starts, because of its increased insight and light-giving qualities, will affect the darkness of that kind of a skull continent.

In darkest mental functions a light shines like the star of Bethlehem. There was no electricity in the stable, as you remember. We lose the opportunities which ordinary life could give by giving into the advantages, so-called, of ordinary life. And we get stuck - day after day - we get stuck in our thoughts; in our desires that certain things ought to be; that we wish because someone else may have told us or you read it in an ad. And that the simplicity of one's ordinary life is really so gone. And whatever is necessary economically, and whatever is necessary sociologically; whatever is needed for you of contact with other people as an exchange and maybe even an encouragement - you settle. You use your conscience at the present time in such a way that you find out: this I need and that I don't. And you settle that every

day. Don't allow to go through a day without having considered that the time, energy, thoughts, feelings - whatever - that was spent that day, that you said it was right or it was not. That your words really have meant what they were supposed to mean. Your attitude, your postures, everything that we consider when we say I want to become Objective, and I give 'I' something to do. And I say, look at me. You see, this 'I' starts to look at me - manifestations - and those are the manifestations I'm interested in. How do I walk? What is there in that walk that is mine? What is in my posture, particularly in respect to other people when I am in their presence? Of course I've talked about voice. What is there, particularly when I'm alone? How I am then, without being ashamed. What there is in touch. What there is as an expression on one's face, which you might say is a movement, but don't let it crystallize; don't let it harden.

And now I remember how Krishnamurti looked when I looked in his face at Ojai, and I asked myself: where are you with that face when you talk? And it was that face but a little bit more flexible; and the same words, twenty years before.

What happens to your little gestures, also under observation of 'I' so that 'I' gets knowledge of you, and really knowledge which will help to establish a relationship between your consciousness and your conscience. Take Work apart. Take it as little things and put it together again afterwards. Take little sections of it. See for yourself in certain parts of the day and parts of yourself, to see where it is that perhaps Work can apply and where you can then, in putting it to practice in a little section of yourself - maybe in half a sentence; maybe you

can wait until stresses of your body have gone and then something could be aware of a process of relaxing. Could you perhaps, before you Work, straighten out your face? And see if perhaps you could make your features correspond to a real thought instead of just superficiality. I say take your Work apart over the whole day, every once in a while. There are so many different ways to apply Work, when you are sufficiently inventive. You don't have to do the same thing every day; you don't have to have that kind of a task. Your life is rich. There's all kind of things that belong to you as an ordinary human being. You're far from limited. You can start with one thing and the next day something else, and change it around. And you can do it sometimes for one hour complete, and the rest of the day nothing. And sometimes three times a day, but so super-effort that you get tired. And sometimes just superficial; anytime, I remember: Ah yes, here I am. God damn it.

You understand the variety of the application of your Work in your life? This is what I'm talking about. Your whole life is filled with opportunities - all kinds. Use them. Don't accuse yourself at the end of the day that you have forgotten, forgotten, forgotten! Why would you have to forget when there is something that you feel is really important. And if you don't feel that, make that first important. And pray to God to understand the importance of your inner life; the importance of how you have been treated; the importance of your mechanicality; the importance of all the influences of unconscious existence, of what takes place in New York City, then when you go there how you are affected; the importance of a surrounding which you may not like at all, but which produces in you constantly negativity. That you find out

first, and then with all of that you talk to your conscience.

You see, you tell as if you are conscious, and you say to your conscience: Conscience, you see? You see all of that? You see what I'm telling you. You understand, this is me, my personality. Look, all the different things I have to do. All that. My God, I'm so tired. My--I cannot, I cannot, I cannot do this. I cannot do that, you see. I have to sit down. You see. You see such and such? Oooh. You see, my conscience? You see how difficult it is for me? You see it? And the conscience doesn't say much. And you say - you get a little apprehensive - you say, Are you my friend? Are you? Are you? Do you agree with me? You don't? What - what - what is the matter? Why don't you - why don't you agree with me? It's the truth, isn't it?

Sometimes you have to wait a long time before your conscience will dare to speak to you. Blessed is he when the conscience starts, because that means that conscience becomes interested in the possibility of your development. If there is not conscience of that kind, you can just rattle along with your so-called consciousness, because it becomes more and more superficial. And more and more satisfying, and more and more asleep. 'Apres nous, le deluge.' You try to understand that. When you live in this world and you know what's going to happen tomorrow. Corpus Christi is just a little indication.

But the damage that is done to oneself by allowing typhoons to blow you away, from left to right, and to kill in you one ambition after another; and to allow death to walk over

you. That is your unconscious state. And that you would remain, to be. And after some time it is then the question, not to be. And that's the end of your life on this Earth, for this lifetime.

Good night.

END TAPE

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